بسم الله الرحمن الرحيم

Tafsir Surah Al Ahzaab Part 1
(Do Not Consult the Kuffaar About Your Deen)

Wednesday 3rd December 2014

Surah al Ahzaab (the allied forces) was revealed in Madina
-Because it is talking about the battle of the ditch or the coalition
-This Surah was chosen because allied forces today have gathered together
To fight the dawla (The Islamic State)
-A coalition of infidels, apostates and hypocrites
-Because of this, it is appropriate for us to give the history of al Ahzaab

Ahzaab means the allied forces
-In the time of the Prophet (ﷺ) the Dawla was Madina
-Today the new dawla is in Iraq and Syria
-You live to see history repeating itself
-Because there is a coalition that has been formed to destroy the Islamic State
-This topic was chosen because of the fiqh al waqi (current events on the ground)
-This coalition comprised of Christians, Jews, Hypocrites,
-Apostate Regimes (Saudi etc.) and the Shia
-They all hate Islam
-Nobody hates Islam like the Shia

The Saudi regime joined the coalition to bomb the dawla because they hate Islam as well
-We already exposed these people in lectures like the devils deception series
-In the year 2000 in the UK and also here in paltalk
-The wicked scholars are also part of the coalition
-Because they badmouth the dawla and the mujahideen
-Many of you worship these wicked scholars because
-You worship personalities and not Allah (سبحانه وتعالىٰ)
-Fear Allah (سبحانه وتعالىٰ) and stop worshipping personalities
-Allah (سبحانه وتعالىٰ) alone deserves to be worshipped

Abu Sa'eed al-Khudri (RA), who said that the Prophet (ﷺ) said: "They will follow the ways of those who came before them, handspan by handspan, cubit by cubit, until even if they entered a lizard's hole they will follow them." We said: "O Messenger of Allah, (do you mean) the Jews and Christians?" He said: "Who else?" [Al-Bukhari (3456) & (7320) and Muslim: Book 47 Chapter 6 Hadith (2669) & (34/3) Hadith (6448)]

The Prophet (ﷺ) spoke about the lizard hole
The lizard hole is the gay Masjid
Because we have gay churches hence some 'Muslims' established the gay 'Masjid'
You and I lived to see the lizzard hole
How can you be a shaikh and preach gay sex?

AYAH 1

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

O Prophet (Muhammad ﷺ)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allah is Ever All Knower, All Wise. (Al-Ahzab 33:1)

O Prophet (ﷺ) - out of respect for Muhammad, Allah (سبحانه وتعالىٰ) doesn't call him by his name
Allah always used his title
Then Allah said that he should Fear Him (taqwa)
Taqwa is to place between yourself and the wrath of Allah a barrier
By doing the fard and abstaining from the haram

Allah told the Prophet (ﷺ) not consult and take advice from the hypocrites
Because the kuffaar and hypocrites are allies of each other
And Allah told you that they would not hesitate to destroy you
They are worse than the kuffaar

O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand. (Aali Imran 3:118)

How can you take advice from hypocrites when Allah (سبحانه وتعالىٰ) has commanded you not to?
Allah (سبحانه وتعالىٰ) commands you to fight them; wage jihad against them

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. (At-Tawbah 9:73) Sahih international

40 HADITH 33
On the authority of Ibn Abbas (RA), that the Messenger of Allah (ﷺ) said: Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies. [A hasan hadith narrated by al-Baihaqee and others in this form, and part of it is in the two Saheehs]

Follow the evidence, not people
The companions of Muhammad (ﷺ) were pious people
The hadith above is talking about hypocrites
They are the ones who would claim the lives and properties of others
These same hypocrites accused Ayesha (ra) of having an affair

AYAH 2

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

And follow that which is inspired in you from your Lord. Verily, Allah is WellAcquainted with what you do. (Al-Ahzab 33:2)

-Allah (سبحانه وتعالىٰ) here is instructing Muhammad (ﷺ) to follow what He tells him,
-Not the desires of the kuffar

Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper. (Al-Baqarah 2:120)

-Allah (سبحانه وتعالىٰ) also told the Prophet (ﷺ) the same in the above Ayah
Here in surah Baqarah, Allah is telling him (ﷺ) again not to follow the kuffar
But to follow the Quran
-Because the kuffaar have no furqaan, furqaan means the criteria to judge right from wrong.
-In their countries they make alcohol, casino, night clubs, strip tease, riba banks,
-Animal brothels, homosexuality, incest (where siblings can go to bed) all legal
-Infidels have no furqaan because only with taqwa you can get furqaan
-There is no furqaan without the taqwa

O you who believe! If you obey and fear Allah, He will grant you Furqan a criterion [(to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty. (Al-Anfal 8:29)

AYAH 3

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا

And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs). (Al-Ahzab 33:3)

-Even though we were commanded to put our trust in Allah (سبحانه وتعالىٰ)
-We were commanded to do the means in order to accomplish what we want

Anas ibn Malik reported that someone asked, “O Messenger of Allah, shall I tether it and trust in Allah or untie it and place trust in Allah?” He said, “Tie it and trust in Allah." [Sunan Tirmidhi (4/668) No. 2517, Sahih Ibn Hibban (2/510) No. 731, Shu'ab al-Iman al-Bayhaqi (2/428) No. 1161]

-Putting your trust in Allah (سبحانه وتعالىٰ) is one of the characteristics of a believer
-Because when the Muslims are about to fight at any battle
-They take proper measures to prepare for the battles
-They put their trust in Allah (سبحانه وتعالىٰ) after this and went to the battlefield

-The hypocrites were trying to instil fear in their hearts
-When they were going to the battle of Uhud
-But they still kept their faith in Allah (سبحانه وتعالىٰ) and marched on

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (Aali Imran 3:173)

Allah (سبحانه وتعالىٰ) spoke about the hypocrites of Madina in the above ayah
But the sahabah put their trust in Allah (سبحانه وتعالىٰ)
And dismissed the scare-mongering of the hypocrites

AYAH 4

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۖ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۖ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [AzZihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. (Al-Ahzab 33:4)

-What Allah سبحانه وتعالىٰ meant in the above Ayah is that you can't have double allegiance.
-You cannot have love for Islam and Kufr at the same time
-You cannot serve two masters
-You need to make up your mind
-Do you want to belong to Hizbullah (the party of Allah سبحانه وتعالىٰ) Or hizbushaitan (the party of shaitan)

-This is why He says no one has two hearts in his/her chest
-Hence you can only give your allegiance to Haqq or Baatil
-If you say to your wife the statement "you are like the back of my mother..."
-You have committed a major sin
-You have to make tawbah
-You have to pay atonement

Those among you who make their wives unlawful (Az-Zihar) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving. (2) And those who make unlawful to them (their wives) (by Az-Zihar) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do. (3) And he who finds not (the money for freeing a slave) must fast two successive months before

they both touch each other. And for him who is unable to do so, he should feed sixty of Miskin (poor). That is in order that you may have perfect Faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment. (4) (Al-Mujadilah 58:2-4)

-Allah سبحانه وتعالىٰ tells you what the atonement is in the above ayaat
-If you say this to your wife, you have to pay the atonement
-Before you are allowed to go back to bed with her
-What you have said is not major kufr but minor kufr

Khuwaylah bint Tha'labah said, "By Allah! Allah sent down the beginning of Surat Al-Mujadilah in connection with me and 'Aws bin As-Samit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, 'You are like my mother's back to me.' He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me I said, 'No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allah and His Messenger issue judgement about our case.' He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.' I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allah. I told him what happened and kept complaining to him of the ill treatment I received from 'Aws. He said, "O Khuwaylah! Your cousin is an old man, so have Taqwa of Allah regarding him." By Allah! Before I departed, parts of the Qur'an were revealed about me. Allah's Messenger felt the hardship upon receiving the revelation as he usually did and then became relieved. He said to me, "O Khuwaylah! Allah has revealed something about you and your spouse." He recited to me, [Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer. (Al-Mujadilah 58:1)], until, [And for disbelievers, there is a painful torment. (Al-Baqarah 2:104)] He then said to me, "Command him to free a slave." I said, 'O Allah's Messenger! He does not have any to free.' He said, "Let him fast for two consecutive months." I said, 'By Allah! He is an old man and cannot fast.' He said, "Let him feed sixty

poor people a Wasq of dates." I said, 'O Allah's Messenger! By Allah, he does not have any of that.' He said, "We will help him with a basket of dates." I said, 'And I, O Allah's Messenger! I will help him with another.' He said, "You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin." I did that.''' [Musnad Ahmad (6/410) No. 27360]

-It is haram to call your wife pet names like "moma" because she is not your mama

AYAH 5

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَٰكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their father's (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever OftForgiving, Most Merciful. (Al-Ahzab 33:5)

-In Ayah 5 Allah (سبحانه وتعالىٰ) says to call the adopted children by their fathers' names
-But if you found the child on your doorstep (for example),
-Not knowing the father, the child is your brother in faith

Ibn Umar (RA) said, "We used to call Zayd ibn Harithah, Zayd ibn Muhammad till the Qur'an was revealed: "Call them by (the names of) their fathers: that is more equitable in the sight of Allah." (33:5) [al-Bukhari (4782) and Muslim (2425)]

-Allah سبحانه وتعالىٰ sent this Ayah down because of Zayd ibn Haritha (ra)
-Zayd was the Prophet (ﷺ)'s adopted son and
-People used to call him Zayd ibn Muhammad until the Ayah was revealed

It was narrated from Abu Dharr (RA) that he heard the Prophet (ﷺ) say: “There is no man who knowingly calls himself after someone other than his father but he has committed kufr. Whoever claims to belong to people, to whom he has no ties of blood, let him take his place in Hell.” [Al-Bukhari (3308) Muslim (61)]

-Even a Muslim woman, when she gets married, does not take the name of her husband
-She keeps her family name
-If a woman is living in darul Kufr and has to take the name of her husband
-Because of legal reasons (maybe inheritance)
-She did not do an act of kufr

-But if she is living in darul Islam, she has done an act of kufr
-The only time the Shariah lets you off is if you are living in darul kufr
-You have to inherit from your husband when he dies
-Because you cook, clean... etc for him
-However, some men die and leave bills for the wife to pay
-Some men leave a will for the wife to inherit
-There are two types of men
-Some leave a bill and the others leave a will

ADOPTION IN ISLAM

-If you adopt a child, he is not allowed to take your name
-And your adopted child can marry your children
-Because they are not your biological children
-The adopted child is not allowed to inherit a fraction of the inheritance
-They cannot inherit from you
-However, the guardian of the adopted child can leave a gift in the will for the child
-If the adopted son should die, the guardian of the adopted son is allowed to marry his wife
-Because when Zayd divorced Zainab (ra), Allah instructed Muhammad (ﷺ) to marry her
-Even though the Prophet (ﷺ) didn’t want to marry her

Narrated By Anas: Zaid bin Haritha came to the Prophet (ﷺ) complaining about his wife. The Prophet kept on saying (to him), "Be afraid of Allah and keep your wife." 'Aisha said, "If Allah's Apostle were to conceal anything (of the Qur'an he would have concealed this Verse." Zainab used to boast before the wives of the Prophet and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse: 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha." [Sahih Bukhari (9/125) No. 7421]

-The scholars use this hadith to check mate the Asha'irah
-Who claim Allah is everywhere and not above the heavens

THE RULES OF FOSTERAGE

-According to Shariah law, the child has to suck the breast on at least three occasions
-Until his belly is full before he/she is a foster child
-Ayesha (ra) claimed that if a Muslim woman wanted a man to become her mahram,
-She would only have to allow him to suck her breast three times
-However, no other wives agreed with her
-Because, according to Shariah, the child has to be 2 years old or younger
-If the child is over two years old, no fostering can take place

On the authority of Ibn Abbas that the Messenger of Allah (ﷺ) said: "Suckling establishes Tahrim only within the (first) two years." [Sunan al-Daraqutni (5/307) No. 4364]

Umm Salamah (RA) reported that Allah’s Messenger said, Suckling does not make (marriage) unlawful unless it (the milk) enters the belly and is from the breasts: and it is before Fitam (before weaning, i.e., before the end of the first two years). [Sunan Tirmidhi (3/450) No. 1152]

Yahya related to me from Malik from Thawr ibn Zayd ad-Dili that Abdullah ibn Abbas said, "The milk which a child under two years old sucks, even if it is only one suck, makes the foster relatives haram." [Muwatta Malik (2/7) No. 1738]

Imam Abu al-Abbas al-Qurtubi (rh) states that all of the Prophets wives with the exception of Aisha (Allah be pleased with them all) considered this to be a special dispensation, and this is the view taken by the majority of early (salaf) and late (khalaf) scholars. They considered the Hadith to be specific with Salim and Sahla, and are of the opinion that it is not permitted for an adult to drink breast-milk. If an adult did drink breast-milk, it will be of no consequence with regards to marriage and the rules of Hijab. [al-Mufhim (4/186-187) & Ila al-Sunan (11/119)]

Ibn Kathir said: “Aishah thought that if a woman gives her milk to an older person (meaning beyond the age of two years) then this will establish Tahrim. This is also the opinion of Ata bin Abu Rabah and Layth bin Sa`d. Hence, Aishah thought that it is permissible to suckle the man whom the woman needs to be allowed in her house. She used as evidence the Hadith of Salim, the freed slave of Abu Hudhayfah, where the Prophet ordered Abu Hudhayfah's wife to give some of her milk to Salim, although he was a man, and ever since then, he used to enter her house freely. However, the rest of the Prophet's wives did not agree with this opinion and thought that this was only a special case. This is also the opinion of the majority of the scholars.” [Tafseer Ibn Katheer (1/634)]

-It is worthy of mentioning that if a woman becomes the foster mother of a boy,
-She cannot marry that boy nor can any of her children marry the boy
-Because the Prophet (ﷺ) said, anything that is haram because of blood relationship,
-Is also haram because of the milk relationship?

Narrated By Abu Huraira: The Prophet (ﷺ) forbade that a woman should be married to a man along with her paternal aunt or with her maternal aunt (at the same time). Az-Zuhri (the sub-narrator) said: There is a similar order for the paternal aunt of the father of one's

wife, for 'Ursa told me that 'Aisha said, "What is unlawful because of blood relations is also unlawful because of the corresponding foster suckling relations." [Sahih Bukhari, Vol 7, Book 62, Hadith #046]